

the museum, institution, or Federal agency that has control of the Native American human remains and associated funerary objects. The National Park Service is not responsible for the determinations in this notice.

### Consultation

A detailed assessment of the human remains was made by the Valentine Museum professional staff. The Chickahominy Indian Tribe; Chickahominy Indian Tribe—Eastern Division; Eastern Band of Cherokee Indians; Monacan Indian Nation; Nansemond Indian Nation [previously listed as Nansemond Indian Tribe]; Pamunkey Indian Tribe; Upper Mattaponi Tribe; and as well as four non-federally recognized Indian groups—the Cheroenhaka (Nottoway) Indian Tribe; Mattaponi Nation; Nottoway Indian Tribe of Virginia; and the Patawomeck Indian Tribe of Virginia—were contacted by Valentine Museum, but no in-person consultation was requested. Hereafter, all the above entities are referred to as “The Tribes and Groups.”

### History and Description of the Remains

In 1877, human remains representing, at minimum, one individual were removed from Bell Mound #2, also known as Chief’s Mound in Rockbridge County, VA. During regular collection inventory activities, the Valentine Museum staff discovered a container with the following exhibition label description: “CHIEF’S MOUND On the farm of John M. Bell, on the Calf Pasture River, 150 yards from Bell Mound and about 4 miles from Goshen, Virginia. Made from earth unlike the surrounding soil and seemingly brought from a distance. Circumference was 75 feet, height 5¼ feet at the apex. A tree grew in the exact center. In digging, horizontal seams of pulverized charcoal were found at different levels. About 3½ feet from the center and 3½ feet below the top were found two perforated stones, a polished celt, a polishing stone (?), and a piece of zinc ore. In the center were found the bones of a dog, a pot containing hematite upon a sheet of mica; under this a clear quartz crystal; a greater mass of charcoal than any before met, a few charred bones, and pieces of wood. Nearby was a piece of worked copper and more mica. It seems apparent the entire mound was raised in honour of one man whose body was cremated.” According to a typed transcription of a first-person account in the museum archives titled “The Hero Mound of The White Cliffs,” the human remains and associated funerary objects were excavated from a

mound on the property of John Marshall Bell, Esq. (1815—1890), which was situated on the forks of Cow-Pasture and Calf-Pasture Rivers in Rockbridge County, VA. The mound was located approximately 150 yards west of the farmhouse. The author of the story is presumed to be Mann S. Valentine II (accompanied by his son Granville G. Valentine), who procured laborers at his expense to excavate the mound for a personal collection. The contents of the mound are described in detail and match the information provided on the exhibition label discovered during the inventory. Debra Gould, author of “Bioarcheology of Virginia Burial Mounds,” has noted that in August 1877, Mann S. Valentine II and his son Granville excavated two mounds in Rockbridge County, VA, which are known today as Bell Mound #1 and Bell Mound #2. According to C. G. Holland, author of the article “Pre-ceramic and Ceramic Cultural Patterns in Northwest Virginia,” Chief’s Mound and Bell Mound #2 are one in the same. No known individual was identified. The three associated funerary objects are one partial vessel, one clear quartz crystal, and one worked copper object.

Bell Mound #2 (aka Chief’s Mound) is in the same county as Hayes Creek Mound, another Rockbridge County site opened by the Valentine family (in 1901). Following the recommendation of the NAGPRA Review Committee and the Secretary of the Interior’s concurrence, in 2000, the Virginia Department of Historic Resources repatriated the remains of 105 individuals from Hayes Creek Mound to the Monacan Indian Nation, who at the time were not federally recognized (the Monacan Indian Nation gained Federal recognition in 2018). The Valentine Museum believes that the geographical proximity of Bell Mound #2 (aka Chief’s Mound) to Hayes Creek Mound and the evidence of a cultural connection to the earlier group at Hayes Creek Mound previously presented by the Monacan Indian Nation demonstrate that a cultural affiliation exists between the Monacan Indian Nation and the earlier group at Bell Mound #2 (aka Chief’s Mound).

### Determinations Made by the Valentine Museum

Officials of the Valentine Museum have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of one individual of Native American ancestry.
- Pursuant to 25 U.S.C. 3001(3)(A), the three objects described in this notice are reasonably believed to have been

placed with or near individual human remains at the time of death or later as part of the death rite or ceremony.

- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and associated funerary objects and the Monacan Indian Nation.

### Additional Requestors and Disposition

Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains and associated funerary objects should submit a written request with information in support of the request to Alicia Starliper, Collection Project Manager/Registrar, The Valentine Museum, 1015 E Clay Street, Richmond, VA 23219, telephone (804) 649-0711 Ext. 329, email [astarliper@thevalentine.org](mailto:astarliper@thevalentine.org), by May 27, 2021. After that date, if no additional requestors have come forward, transfer of control of the human remains and associated funerary objects to the Monacan Indian Nation may proceed.

The Valentine Museum is responsible for notifying The Tribes and Groups that this notice has been published.

Dated: April 19, 2021.

**Melanie O’Brien,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-NPS0031782; PPWOCRADNO-PCU00RP14.R50000]

### Notice of Inventory Completion: San Bernardino County Museum, Redlands, CA

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice.

**SUMMARY:** The San Bernardino County Museum (SBCM) has completed an inventory of human remains and associated funerary objects, in consultation with the appropriate Indian Tribes or Native Hawaiian organizations, and has determined that there is a cultural affiliation between the human remains and associated funerary objects, and present-day Indian Tribes or Native Hawaiian organizations. Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains and associated funerary objects should submit a written

request to the San Bernardino County Museum. If no additional requestors come forward, transfer of control of the human remains and associated funerary objects to the lineal descendants, Indian Tribes, or Native Hawaiian organizations stated in this notice may proceed.

**DATES:** Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains and associated funerary objects should submit a written request with information in support of the request to the San Bernardino County Museum at the address in this notice by May 27, 2021.

**ADDRESSES:** Tamara Serrao-Leiva, San Bernardino County Museum, 2024 Orange Tree Lane, Redlands, CA 92374, telephone (909) 798-8623, email [tserrao-leiva@sbcm.sbcounty.gov](mailto:tserrao-leiva@sbcm.sbcounty.gov).

**SUPPLEMENTARY INFORMATION:** Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003, of the completion of an inventory of human remains and associated funerary objects under the control of the San Bernardino County Museum, Redlands, CA. The human remains and associated funerary objects were removed from Riverside County, CA.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003(d)(3). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the Native American human remains and associated funerary objects. The National Park Service is not responsible for the determinations in this notice.

### Consultation

A detailed assessment of the human remains was made by the San Bernardino County Museum professional staff in consultation with representatives of the Agua Caliente Band of Cahuilla Indians of the Agua Caliente Indian Reservation, California; Cahuilla Band of Indians [previously listed as Cahuilla Band of Mission Indians of the Cahuilla Reservation, California]; Morongo Band of Mission Indians, California [previously listed as Morongo Band of Cahuilla Mission Indians of the Morongo Reservation]; Pechanga Band of Luiseno Mission Indians of the Pechanga Reservation, California; and the Santa Rosa Band of Cahuilla Indians, California [previously listed as Santa Rosa Band of Cahuilla Mission Indians of the Santa Rosa

Reservation]. The Augustine Band of Cahuilla Indians, California [previously listed as Augustine Band of Cahuilla Mission Indians of the Augustine Reservation]; Los Coyotes Band of Cahuilla and Cupeno Indians, California [previously listed as Los Coyotes Band of Cahuilla & Cupeno Indians of the Los Coyotes Reservation]; Ramona Band of Cahuilla, California [previously listed as Ramona Band or Village of Cahuilla Mission Indians of California]; and the Torres Martinez Desert Cahuilla Indians, California [previously listed as Torres-Martinez Band of Cahuilla Mission Indians of California] were invited to consult but did not participate. Hereafter, all the Indian Tribes listed above are referred to as "The Consulted and Invited Tribes."

### History and Description of the Remains

In 1933, human remains representing, at minimum, five individuals were removed from site CA-RIV-381 in Riverside County, CA, by Gerald Smith, a SBCM employee. The age and sex of the individuals is unknown. No known individuals were identified. The 16 associated funerary objects include: one lot of broken pottery, one lot of stone fragments, one lot of metal fragments, one lot of charcoal, one lot of purple glass, one lot of faunal, one lot of mixed worked stone, one lot historic ceramics, one lot of quartz tools, one lot of quartz fragments, one quartz mano, one lot of mixed burnt material, one lot of ecofacts, one lot of soil samples, one lot of unworked shell, and one shell bead.

CA-RIV-381, known as the Temecula Battlefield of 1847, is the site of a historic battle between the Cahuilla and the Luiseño, which resulted in the "Temecula Massacre." It was first recorded in 1932, by J.P. Harrington together with his consultant Josefa Berdugo, a Luiseño woman who lived in Aguanga (located several miles to the south of RIV-381). In January 1980, the site was listed on the National Register of Historic Places. The Luiseño people call this place *Jóova*. The Cahuilla, who also frequented this area, call this region "Paususe" (or "Paususit") which, according to Nattie Costo of the Cahuilla Reservation, means "hot water."

According to Pechanga oral tradition, this site and the surrounding area are affiliated with the Luiseño/Pechanga. Also, several published anthropological sources completed in consultation with the Luiseño people confirm that the site is within Luiseño traditional territory (Kroeber 1925:648; Oxedine 1983:11; Sparkman 1908:189; Strong 1929:275). Moreover, the California Native American Heritage Commission has named the Pechanga as the most likely

descendant Indian Tribe for human remains removed from CA-RIV-381.

In October 1963, human remains representing, at minimum, one individual were removed by Paul Price from the Meadowbrook site (SBCM-607; CA-RIV-711, CA-RIV-713), just south of Good Hope Mine (site of the "Good Hope Mine" burial site), in Perris, Riverside County, CA. Dr. Niewoehner, a physical anthropologist at California State University, San Bernardino, who assisted SBCM in the inventory, identified a human phalanx and a metatarsal. No known individual was identified. The eight associated funerary objects include one lot of mixed faunal bone, one quartz point, one obsidian fragment, one basalt lithic tool, one chert lithic tool, one lot of faunal, one lot of quartz and chert lithic tool fragments, and one pendant.

The Meadowbrook site (CA-RIV-711) is part of the large village complex directly adjacent to the Pechanga Indian Reservation. It appears in a Sacred Lands File of the California Native American Heritage Commission as a Pechanga traditional cultural property. Moreover, the Native American Heritage Commission has named the Pechanga as the most likely descendant Indian Tribe for human remains removed from another location near CA-RIV-711.

In 1984, human remains representing, at minimum, one individual were removed from Tocalota-Rawson (SBCM-5497, CA-RIV-3015) in Riverside County, CA. On November 23, 1984, Gerald Smith recorded the discovery of cremation fragments and burned soil on an alluvial fan at Tocalota Creek, near previously recorded pictographs. According to the site record, "Tocalota Ranch is known as a village, and some 'excavation' might have been conducted at that site." The human remains—an ossicle from a cranium—belong to an individual of unidentified age and sex. No known individual was identified. The six associated funerary objects are one lot of ceramics, one lot of burnt ceramics, one piece of pumice, one lot of side notched and triangular projectile points, one stone pendant, and one lot of flaked stone (including quartz).

There is no information to establish a time-period for these human remains. CA-RIV-3015 lies within Luiseño Territory, and the Tocalota Ranch area appears in a Sacred Lands File of the California Native American Heritage Commission as a Pechanga traditional cultural property.

At an unknown date, human remains representing, at minimum, one individual were removed from an unidentified site in Temecula

(UNN:174–188, No site number), Riverside County. A label accompanying the human remains states “Found in Temecula.” The SBCM has no record of how or when these human remains were acquired. They may have been part of a private donation from the Archaeological Survey Association that was active during the early years of the SBCM. The human remains—skull fragments and broken bone fragments in poor condition—belong to an individual of unknown age or sex. No known individual was identified. The five associated funerary objects are one lot of fabric, one lot of metal hooks, one lot of scrap metal, one lot of soil with imbedded beads, and one lot of turquoise beads.

There is little information to establish a time-period for these human remains. Based on geographical information, the SBCM has identified the remains as Pechanga.

#### Determinations Made by the San Bernardino County Museum

Personnel of the San Bernardino County Museum have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of eight individuals of Native American ancestry.

- Pursuant to 25 U.S.C. 3001(3)(A), the 35 objects described in this notice are reasonably believed to have been placed with or near individual human remains at the time of death or later as part of the death rite or ceremony.

- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and associated funerary objects and the La Jolla Band of Luiseno Indians, California [previously listed as La Jolla Band of Luiseno Mission Indians of the La Jolla Reservation]; Pala Band of Mission Indians [previously listed as Pala Band of Luiseno Mission Indians of the Pala Reservation, California]; Pauma Band of Luiseno Mission Indians of the Pauma & Yuima Reservation, California; Pechanga Band of Luiseno Mission Indians of the Pechanga Reservation, California; Rincon Band of Luiseno Mission Indians of Rincon Reservation, California; and the Soboba Band of Luiseno Indians, California (hereafter referred to as “The Affiliated Tribes”).

#### Additional Requestors and Disposition

Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains and associated

funerary objects should submit a written request with information in support of the request to Tamara Serrao-Leiva, San Bernardino County Museum, 2024 Orange Tree Lane, Redlands, CA 92373, telephone (909) 798–8623, email [tserrao-leiva@sbcm.sbcounty.gov](mailto:tserrao-leiva@sbcm.sbcounty.gov), by May 27, 2021. After that date, if no additional requestors have come forward, transfer of control of the human remains and associated funerary objects to The Affiliated Tribes may proceed.

The San Bernardino County Museum is responsible for notifying The Consulted and Invited Tribes and The Affiliated Tribes that this notice has been published.

Dated: April 19, 2021.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

**[NPS–WASO–NAGPRA–NPS0031766; PPWOCRADN0–PCU00RP14.R50000]**

#### Notice of Intent To Repatriate Cultural Items: University of Denver Museum of Anthropology, Denver, CO

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice.

**SUMMARY:** The University of Denver Museum of Anthropology, in consultation with the appropriate Indian Tribes or Native Hawaiian organizations, has determined that the cultural items listed in this notice meet the definition of unassociated funerary objects. Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request to the University of Denver Museum of Anthropology. If no additional claimants come forward, transfer of control of the cultural items to the lineal descendants, Indian Tribes, or Native Hawaiian organizations stated in this notice may proceed.

**DATES:** Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request with information in support of the claim to the University of Denver Museum of Anthropology at the address in this notice by May 27, 2021.

**ADDRESSES:** Anne Amati, University of Denver Museum of Anthropology, 2000 E Asbury Avenue, Sturm Hall 146, Denver, CO 80208, telephone (303) 871–2687, email [anne.amati@du.edu](mailto:anne.amati@du.edu).

**SUPPLEMENTARY INFORMATION:** Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3005, of the intent to repatriate cultural items under the control of the University of Denver Museum of Anthropology, Denver, CO, that meet the definition of unassociated funerary objects under 25 U.S.C. 3001.

This notice is published as part of the National Park Service’s administrative responsibilities under NAGPRA, 25 U.S.C. 3003(d)(3). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the Native American cultural items. The National Park Service is not responsible for the determinations in this notice.

#### History and Description of the Cultural Items

In 1932, 23 cultural items were removed from two rock-shelters in Middle Creek Canyon, near Beulah, in Pueblo County, CO. The cultural items were removed by Chester A. Thomas and sent to E.B. Renaud at the University of Denver. The 23 unassociated funerary objects are three sandals, one pot rest, one feather blanket, one side scraper, two flakers, two basket base fragments, one pillow, two sandal fragments, one lot of yucca twigs, two abraders, two lots of cordage, four digging sticks, and one snare.

Museum records and tribal oral history indicate that the two rock-shelters were most likely burial locations. Pueblo County, CO, is located within the aboriginal homelands of the Mouache Band of Utes. Historical documents indicate the presence of the Ute people on the Front Range during Spanish and U.S. occupation. Today, Mouache descendants are one of two Ute Bands who comprise the Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado.

#### Determinations Made by the University of Denver Museum of Anthropology

Officials of the University of Denver Museum of Anthropology have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the 23 cultural items described above are reasonably believed to have been placed with or near individual human remains at the time of death or later as part of the death rite or ceremony and are believed, by a preponderance of the evidence, to have been removed from a